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*Astoē'nē* for *Ġastu'i'nə* and so on. It seems, moreover, that there might be an improvement in the phonetic equivalents of certain sounds. We would prefer seeing 'l, 'm, 'n, 'y, and 'w instead of ll, ml, nl, yl, and wl, as these sounds are preceded, and not followed, by a glottal stop. We have noticed that the Tsimshian pronunciation of *x* is attenuated compared to that of the *Nisge'*. Glottal closures are very frequent in Tsimshian, although in most cases Dr. Boas had no means of detecting their presence. In his phonetic key he even refrains from defining them or of ascribing a sign to them, except in the case of the consonantal unsimultaneous releases of the glottis. In his texts, however, we occasionally find his familiar ' sign. The ', which we now use for glottal stop, has a different function in his writing (inst. *sem'd'g-id*); we see it defined only in his earlier (1912) Tsimshian publication as, "a pause; when following an initial or terminal mute, it tends to increase the stress of the latter." Examples of words with glottal stops, as we have recorded them, follow: *tsəm'a'ks*, *mes'ɔ'l*, *hana''ax*, *la''ax*, *Təmłax'a'm*, *Ġitnagun'a'ks*, *txa'ni'*, 'ne·x (fin), and ne'əx (black fish). Many long-drawn consonants in Tsimshian should also be indicated: e. g., *Gi-lu-dzā'r* might become *Ġil-odza'r*, and *halait*, *hal·e'it*. Another sound does not seem to have been described so far in Tsimshian; it is a deep uvular *r*, which we represent by *ṛ*. While *r* as defined by Dr. Boas applies fairly well to the *r* in 'Niasyaranε·ət, *Legisrago'*, 'Nias'omare', 'Niaslarano's, it fails to convey an accurate idea of one of the strangest sounds in Tsimshian—a deep uvular and almost untrilled *r* uttered while the tongue is flattened and raised in the middle towards the palate (the neighboring vowels being strongly influenced in the same direction)—and which we encounter in the following instances: *dzagadila'ṛ*, *dəṛəde't* (or *də'ṛet*), *Ġil-odza'ṛ*, *nə'ṛəm*, *ləṛəm* and *Ġiśala'sṛ*.

C. M. BARBEAU

### PHILIPPINE ISLANDS

*Traditions of the Tinguian: A Study in Philippine Folklore.* FAY COOPER COLE. Field Museum of Natural History, Anthropological Series vol. XIV, no. I, pp. 226. Chicago, 1915.

In this volume of myths and tales from one of the more important of the pagan tribes of northern Luzon, Dr. Cole has given to students one of the first really adequate collections of material on Philippine mythology and folklore. The ninety-one tales form one of the largest collections yet published from any Philippine tribe, and have the further distinction that the majority of them were obtained in text form, so

that we have thus thoroughly reliable material, not reworked or retold for literary purposes.

The tales themselves are preceded by an excellent introduction in which the whole mass of data is classified and discussed. A division into three groups is made, (1) Tales of the mythical period, (2) Ritualistic and explanatory myths, and (3) Fables and folk-tales. In connection with the first group, an interesting attempt is made to reconstruct the mode of life and thought portrayed, and this is then compared with the existing modes. In a few particulars, such as the marriage of near relatives and the use of terrace agriculture, the mythic period differs from modern times, but in general the tales reflect a type of life and thought substantially like the present.

Some of the myths refer to localities lying considerably to the south of the present habitat of the tribe, and seem thus to point either to a northward migration of the people, or to a wider trade relationship in the past. It is pointed out that the religious ceremonial today shows a higher and more complex organization than among the neighboring interior tribes, and it is suggested that this may be due to the influence of contact with outside cultures. This conclusion is strengthened by a study of the tales themselves, as these show far more evidence of incorporation of non-Philippine elements than those so far accessible from the interior tribes. So far as the tales are concerned, this foreign factor is pretty clearly of Indian origin, but to what period it goes back, it is as yet difficult to say. Similar Hindu influences made themselves felt in Borneo, Java and Sumatra much more strongly, and there may be attributed, at least in part, to the invasion of Indian culture in the early portion of the Christian era. It seems probable that the extension of this influence to the northern Philippines was much later, and was brought about by trade or other contact with the partly Hinduized Javanese or Borneo tribes.

Of Chinese influence little appears in the tales, although evidence of Chinese contact, direct and indirect, is shown in the importance of magical Chinese jars and plates. The period of the earliest introduction of these wares into the Philippines can be placed with fair certainty somewhere about the tenth to the thirteenth centuries. The great value set on these products is still a characteristic feature of the present day life of the people, as it is also of several of the Borneo tribes. That as in so many cases, later cultural elements are incorporated in mythic tales of much earlier origin, is shown by the fact that tobacco culture is frequently referred to.

A comparison of the tales with those of the neighboring regions brings out many features of interest. As already stated, there are a considerable number of incidents and even whole tales, which are characteristic of the strongly Hinduized parts of southern Indonesia and the southeastern portions of the Asiatic mainland. The more typically Indian trickster fables are however, largely lacking, although those found in northeastern Indonesia and western Melanesia are well represented. Quite a number of tales belong to what I have elsewhere tentatively called the Indonesian stratum, and are characterized by their occurrence further east in Micronesia, Melanesia and even in Polynesia, and their absence, so far as known, in southeastern Asia and Java. On the whole, the general impression given is that of a primarily Indonesian substratum, upon which a later mass of Hindu-Malay elements has been spread. Had we only as full and reliable material available from a dozen other tribes in the Philippines, then a comparison of the data would go far toward unraveling some of the puzzles of cultural development in this most interesting and important region.

R. B. DIXON

#### PHYSICAL ANTHROPOLOGY

*The Development of the Human Chin.* W. D. WALLIS. The Anatomical Record (1917), vol. XII, no. 2, pp. 315-328.

It is since the discovery of fossil remnants of palaeolithic man that the study of the mandible received a new impetus. Not only has the comparative morphological side of the problem been discussed extensively, but also the physiological factors to which adaptive changes are due, *viz.* use, non-use, speech, and such changes as come under the caption of convergence phenomena. The beginning of the specific investigations can be set in the year 1866, when E. Dupont discovered and described the "La Naulette" fragment. "For the first time," says Otto Schoetensack in his excellent work on the Heidelberg mandible discussing the La Naulette point, "was the scientific world disturbed by the observation of 'pithecoïd' qualities in a human mandible." And early in the eighties of the preceding century, Gabriel de Mortillet commented on the speechlessness of that fossil man, emphasizing the fact of the wanting *Spina mentalis interna*. Several finds of primitive fossils have since brought forth a small deluge of specific literary products, and a number of theories on developmental points. Hermann Klaatsch, whose untimely death we deplore, himself an observer of extraordinary ability and connected with the salvage of many a costly find of later